

## INFLUENCE OF RUMI'S WORK "MASNAVI MA'NAVI" ON UZBEK LITERATURE

Raximjonova Safarmo

(graduate student of Termiz State University)

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**Abstract.** *Masnavi Ma'navi is one of the masterpieces of Maulana Jalaluddin Muhammad bini Bahauddin Walad Balhi Rumi, and this book is described as one of the great works in Eastern and Western literature. In this article, Jalaluddin Rumi's concept of "perfect man" and his influence on Uzbek literature are philosophically analyzed and studied. First of all, in the scientific research of Maulana Rumi and his legacy, it is always necessary to keep in mind his brilliant personality.*

**Keywords:** *Holy Qur'an, Masnavi spiritual, perfect human, Arabic-Persian, Valad Ozbudak, A. Schimmel.*

## ВЛИЯНИЕ ПРОИЗВЕДЕНИЯ РУМИ "МАСНАВИ МА'НАВИ" НА УЗБЕКСКУЮ ЛИТЕРАТУРУ

**Аннотация.** *Маснави Ма'нави является одним из шедевров Мауланы Джалалуддина Мухаммада бини Бахауддина Валада Балхи Руми, и эта книга описывается как одно из великих произведений восточной и западной литературы. В данной статье философски анализируется и исследуется концепция Джалалуддина Руми о «совершенном человеке» и его влияние на узбекскую литературу. Прежде всего, в научных исследованиях Мауланы Руми и его наследия всегда необходимо иметь в виду его яркую личность.*

**Ключевые слова:** *Священный Коран, Маснави духовный, совершенный человек, арабо-персидский, Валад Озбудак, А. Шиммель.*

When talking about the influence of Maulana Rumi's work "Masnaviy Ma'naviy" on Uzbek literature, it is known to us that a great spiritual heritage is being inherited. This work, consisting of six large volumes, contains 26,840 verses (51,370 verses), contains 70% of the meaning of the Qur'an, and the work contains comments on 690 hadiths and 270 stories on various topics.

This book was created over a period of ten years and was completed in 1269, four years before the death of Maulana. During the previous ten years, there were interruptions (660 and 662 AH, 1241 and 1244 AD), sleepless nights (there is information about this in verses 1807-1808 of volume 1 in Masnavii Ma'navii), open - there are cases such as being satisfied with a spiritual morsel despite being full (bytes 3990-3994 of the 1st volume).

This work, written in the form of a masnavi, in the style of an Arab-Persian epic, incorporates other styles. For example, scholars call Masnavi's spiritual work a didactic epic (Yevgeny Bertels), a complex of epic poems (T. Purnomdarian), a mystical book (P. Nicholson), a mystical encyclopedia (A. Schimmel) and want to define its genre uniqueness. Were

Hundreds of books have been written commenting on Masnavi's spiritual work. Authors of such books, such as Sultan Valad, Ahmed Aflaqi, Faridun Sipahso, Sham'i (1000), Sarvari (1001), Ismail Anqaravi (11th century), and Maulana Shibli Numani (1326) "Bahr ul-ulum" ", Abdualida (13th century) in Urdu, Hanifa Abdulhakim's commentaries in Urdu and English were published. "Masnaviyi Sharif" was translated from Persian to Turkish by Suleiman Nahifi in his weight (1150), Obiddin Pasha, Valad Ozbudak, Mithat Bahari Baitur, and translated it in prose.

In Europe, Joseph Hammer Purgstal, Friedrich Ruckert (through this same translation Hegel got to know "Rumi"), German Ete translated into German, and Clemens Hoard into French. Haydar Khorazmi's work "Javahir ul-asrar" and Boborahim Mashrab's "Mabdayi Nur" were written in Uzbek language in the form of "Masnavii Ma'navi" commentaries. Also, Askar Mahkam's review of the translation "Masnaviy Ma'naviy" has seen the world

Masnavi, a unique poetic interpretation of the Holy Qur'an and hadiths, consists of the comments and interpretations of the Sharifs, as the mawlana himself explained in the sermon of this work: "It is a salve for hearts, dispelling sorrows, great, obedient mirzas (angels), other than pure people.

It is a book that is forbidden to touch, that does not come before or after (any) falsehood, provides abundant sustenance, purifies and improves morals, and discovers the meanings of the Holy Qur'an.

It is emphasized that almost every verse in this work is based on a Qur'anic verse or a hadith, or, on the contrary, the meaning of a verse or a hadith is revealed with the help of an event, event, or narration, and many quotes from the holy book for Muslims are taken. In Masnavi, verses of the Qur'an are quoted 760 times, in 745 places, 690 hadiths are used.

A certain king, Majnunnig, became curious about the reason why he was wandering in the desert. He orders them to find Laila and bring her to him. When the king saw Laila, he was shocked. Because in front of him was a dark, ordinary girl. The king asked:

"Put the madman in these waters, Layli, are you still there?" It's amazing, you don't have an extraordinary beauty! You don't look any different from ordinary women. Why did Majnun fall so in love with you?

Without hesitation, Lily answered:

"My king, excuse me." You are not a Madman, you must have the eyes of a Madman and look at me through his eyes to see the beauty in me. The king could not say anything in response to these righteous words, he remained silent ("Masnaviyi Ma'naviy", volume 1, verse 407)

Another copy of Masnavi is a work written in Turkestan. This work was written in 1490 by the calligrapher Muhammad's son Katip Hasan. Meanwhile, this work was donated to the museum in 1981 on behalf of Nasrullah Yasa.

The book has a brown leather cover, tree and flower patterns on the covers, and animal figures such as a lion, a rabbit, and a dragon are depicted in the middle. The text is written in four columns. Each column has 23 rows[9].

Written on black leather of Masnavi, this copy was donated by Nechmeddin Okyay to Rumi's "Mavlano Museum" in 1976. The paper is dark straw color without watermarks, the text is written in Nesih calligraphy, its illuminations are geometric and floral patterns, there are 25 lines per page and two stanzas per line.

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5. Reference to the Qur'an. Only those who are ablutions and pure can catch it. (Sura Al-Waqya verse 79).
6. Reference to the Qur'an. Neither before it nor after it, (no) falsehood will come (that is, no book or document can come and invalidate the Holy Qur'an, because it was) revealed by the Lord of wisdom and praise. (Surah Fusillat, verse 42).
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